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# SEVERAL THINGS

Given forth by the

# Spirit of the Lord

Through a Vessel prepared to do the Fathers Will.

Known by the Name of

## John Ansløe,

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*I will send you the Comforter, the Spirit of Truth : He will lead you into all Truth ; He shall take of mine, and shew it unto you ; the Spirit searcheth all things, yea, the Deep things of God.*

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An EPISTLE to the Reader.

Friendly Reader,

**T** Hese following things are presented to thee, and are recommended to th  
Light & Spirit of God in thee, from whence they came, that in the Light  
thou mayst wait to have an Understanding of all thinge belonging to thy  
Everlasting Peace, for there be many False Prophets gone forth into the  
World, that if it were possible, would deceive the very Elect. Wherefore try the  
Spirits whether they be of God or no : the Light will discover of what sort they  
are, if thou sinkest down into it, not having thy Mind above it, or puffed up with  
the Profession of it ; for if thou art, then thou wilt be apt to measure with the  
wrong Measure, and it will be thy self, not the Angel with his Measuring Reed,  
but something will be in thy Eye pertaining to the Outward Court, as thou art for  
or against, that is not the equal Measure, but all are to bring their Deeds to  
the Light that will make them manifest, none can be deceived or mistaken there;  
but being busied with their own Conceits (as too many are) they make their own  
Ways right, and all others wrong ; this is Error and Deceivableness, for Christ  
is the Light that lighteth every man that cometh into the World. Why should any  
man think his Way to be better than anothers, seeing all are enlightened, and are  
to be turned to the Light, to be guided thereby ; all here are in a Capacity to be-  
lieve, and the Fault is not in the Light, but in them that reject it, and who is  
he that can force another to believe in the Light, or to believe as he believes, or  
as the Church believes, but they must be left. (Christ could do no mighty things  
because of their Unbelief) And no Forte is to be used towards them ; nor no Fire  
to be called for from Heaven to destroy them. For the Son of Man came not to  
destroy mens Lives, but to save them.

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*A Testimony concerning the LIGHT.*

**I** *Am the Light of the World* (said Christ) *he that believeth in me shall not abide in Darkness, but shall have the Light of Life.* This is witnessed by some who believe in his Name, and have denyed themselves, and taken up his Cross and followed him, through the *Regeneration* and through the *Great Tribulation* have entred the Kingdom, and do sit down in Heavenly Places in Christ Jesus, he having made them meet to be Partaker with him of that *Inheritance with the Saints in Light*, and this he hath done freely for his Name sake, not for any merit of ours, or Works of Righteousness that we have done, all our *Righteousness* being but as *Filthy Rags*, and the *Night Clothing* we have put off, and have put on the Lord Jesus Christ, making now no more *Provision for the Flesh*, so that we are not our own, but he hath Redeemed us up to God, and his own *Blood* hath paid the Ransome, and now we serve him in the Newness of the Spirit, no more in the Oldness of the Letter; now we know, *That the Letter killeth, but the Spirit giveth Life.* And, *that it is not I (as the Apostle said) but Christ that liveth in me, and he walketh in us, and moveth and worketh in us, both to will and to do according to the Pleasure of his own Will, and his Will is our Sanctification, and we see the King in his Glory, and behold his Face continually, and in his Presence is Fulness of Joy, and at his Right Hand Pleasures for evermore.* All this is enjoyed in the Light by believing in him, and following him whithersoever he goes; so that we cannot but testify unto all, that he is both Lord and King, and invites all to come unto him who are weary of their Sins, and loaden with their Iniquities, and see that their own Covering is too narrow, and their Bed of Ease too short, and that by all their own Doings they cannot help themselves, help being laid upon him only, he being given for Salvation to the Ends of the Earth, so that we look not for another, he being as the Shaddow of a Rock in a weary Land, and leads us into green Pastures where our Souls delight to be, and the Lambs lye down together, where no Destroyer can come, neither can any make them afraid, though he hath led us through the Vale and Shadow of Death, yet did we not fear, for his Rod and Staff did comfort us, and his Glory is our Defence.

*Concerning the WORD and the Ministers of the WORD.*

**I** *N the Beginning was the Word, and the Word was with God, and the Word was God.* He is the Minister of the true Tabernacle, for the Son of Man came not to be ministred unto; but to minister, he is the Minister as we have received him, so he ministers in us and by us, and without him we can do nothing acceptable to God; if any minister of himself or of his own Ability, he ministers to self in another, and feeds that which is for Death, both in himself and others: all that take upon them to be Ministers of the Word, must be sure the Minister be in his Temple, else his Ministry will not profit, but will redound back again upon him as unsavory, for that is not the Milk

of the Word, it being bitter and not sweet, so the Children cannot receive it ; all are to know the Word abiding in them, that it may minister at all times, none are to take the *Words* Place upon them, to be called a Minister of the Word, or Minister of the Truth, but as the Word of Truth ministers through us, we being but as the Trumpet, he gives the sound. This Ministry is received in several Dispensations before the Minister come into his Temple with a Fan in his hand, and those that receive them there are lyable to miscarry, being in the Servants State, not being faithful as Servants (as *Moses* was) neither Good Stewards over the Lords Money, but spend it upon their Lust and selfish Part, as it is written, *They took my Jewels and decked themselves, and played the Harlot.* And such cannot agree among themselves, a Lordly Spirit bearing rule in them, they smite one another, and would all be Lords, contrary to Christs Saying, *He that would be greatest must be your Servant.* But some of these are ready to say, *We are Sons.* If they be, 'tis but of *Hagar* and *Leah* ; they must not inherit with *Isaac*, the Son of the *Freewoman*, but must be cast out with Bag and Bottle, that they may know themselves, and their eyes may be opened to see the *Well* which is so near them, but did not know it ; the Son abides in the House for ever, being the Fathers Heir, though he differs nothing from a Servant in his Service while he is in his Non-Age, being under Tutors, he being brought forth under the Law, fulfilleth the Law, and is the end of the Prophets, and is preferred before *John*, for he was before him, so he ends the *Baptism* with Water, having fulfilled all Righteousness ; then he Baptizeth with the Holy Ghost and with Fire, and finisheth that Work, which they could not do which went before him ; then the New Heaven and the New Earth is known, wherein dwelleth Righteousness, Here's no miscarrying Womb nor Dry Breast, but all are as the Sheep come up from the washing, and there is not one Goat amongst them ; he having made the Separation, they lye down together where none can make them afraid.

Concerning the True CHURCH, the Bride, the Lamb's Wife.

**T**He Church is in God the Father. (as it is said) and there are none knows her but those that are Members of her ; and all such are Members of his Body, of his Flesh and of his Bone, *though not all of one Outward Profession or Society of People, but is universal &c is known to God.* *Te. several sorts of People* since the Apostacy have called themselves by her Name who are still in the Apostacy, as may sufficiently be proved by their fruits, all of them having some Marks or Fruits of the False Church, challenging a Power to themselves over their Members to cut off, or set on as they please, and that by an *Infalible Spirit*, as they say. The Effects of these things have been and are very sad, for all Power in Heaven and Earth is given to the Son, and the Woman hath not Power over her own Body : Neither *doth the True Church* challenge any such thing, nor make any stir about it, but rests in the Bosom of her Beloved, and is in subjection to Christ the Head of the Body the Church.

She takes not upon her to end Controversy pertaining to the Conscience, but leaves all to her Husband; neither doth She Judge her Fellow Members, all Judgment being Committed to her Husband, knowing what measure she meets will be measured to her again; she acts nothing but under his Government, she is not her own Head and Lawgiver, but Christ Jesus is her Head & Lawgiver, and he moves in her as he pleases, she is not without him, neither can she dispose of anything that she hath, no, not of her Dowry, it's reserv'd for her Husbands Heir.

Concerning the True FAITH, what it is, and the Work of it.

**F**aith is the Gift of God, the Mystery whereof is held in a pure Conscience, it comes by hearing the Word of Faith, which is near in the Heart, and cannot be removed into a Corner. Which Word is said to be the foundation of Faith, Faith standing in it, as said the Apostle, *Let your Faith stand in the Power of God, and not in the Wisdom of Words.* This Faith cannot be received by Tradition, neither because another believes, or because the Church believes, though the Churches Belief be true, but every one must have the evidence thereof in himself, and substance of what is hop'd for in himself, *For what is not of Faith is Sin.* Every one is to have the Evidence in himself, and then they will know the Work of it in themselves and for themselves, if it be but as a Grain of Mustard Seed, it will remove Mountains. All are to know that Faith which removes Mountains from off the Seed, and all are to come off those Mountains of Imaginations, and be no more than they are in the true Faith, where the Saints *Unity stands*, in the Spirit, *not in Outward Observations* of this, that, or the other thing: none is to limit anothers Faith, nor force to do as they do, but all are to be left free to the Exercise of that Faith they have received, and not to stretch it to satisfy their Lusts, but in true Love to God and their Neighbour keep to their own Measure and Gift of God.

#### Concerning CONFORMITY.

**C**onformity is an easie way, there is no Crofs to be taken up in it, Self and Flesh sets it up, and Self and Flesh Conforms to it, the Seed Christ cannot. He is without Form, *He hath appeared in several Forms, but tyed to none.* If any admire the Form that he hath appeared in, he forsakes that Form and leaves it desolate. Several Examples I have seen in my Age, and several I could produce if required, the Form is but the *Grave Cloaths* that the Crucified is wrapt in, when the Life is slain; but when the Resurrection is known the *Grave Cloaths* are left behind. Blessed and happy are they who have part in the first Resurrection, they contend not about Forms, but sit together in Heavenly Places above Forms in Christ Jesus. The Pope and Prelates require Conformity, and force to it, and so do others according to what power they have, but all is from a wrong ground: none is to force another to do as he doth, or they do, but all are to wait in the Light to feel in themselves what to do, and as they act in obedience thereto, acceptance with the Lord is witnessed and enjoyed.

Conformity is a broad way, it serves for a Covering to Hypocrites, and will save over (cover or excuse) any thing in its Members, but will represent others as Monsters: the Contest hath been between Form and Forms, but now it's among some between Form and Spirit, or Form and Freedom: now with some, no Conformity to Form, no Unity, Form being its Weapon or Bond, and no more can it use than it hath: for God hath taken its power from it. Hatten thy Work, O Lord, Amen.

